

The Korea Mission Field

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The Seoul Press

HAS BEEN SERVING YOU
FOR THE PAST TWENTY-SIX YEARS
AND
IS STILL ON THE JOB

As We Believe In The Familiar Maxim

“GIVE AND TAKE”

WHY NOT FALL IN LINE



THE LATE MOST REV. ARCHBISHOP G. C. MUTEL

(See page. 145)

THE KOREA MISSION FIELD

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The Early Beginnings of the Australian Presbyterian Mission

G. ENGEL, D.D.

IT WILL SURPRISE a good many people to be told that ours is one of the oldest missions in Korea, being only four years younger than the Northern Presbyterian Mission.

The proof, or what may be accepted as such, is to be found on a tomb-stone on a hill-side overlooking the harbour of Fusan, where the earthly remains of the Rev. Henry Davies, M. A., have been resting since April, 1890. He and his sister arrived from Melbourne, Australia, in October, 1889. They had gone to Seoul without any definite intention of settling there. Indeed, Davies went south to see how the land lay, and what might be done in the way of school work. Before that the Presbyterian missionaries in Korea had organized themselves into the Council of Presbyterian Missions with Davies as clerk.

When he arrived in Fusan he was suffering from small-pox. Fortunately, another foreign missionary, J. S. Gale of the Y. M. C. A. Mission, of Toronto, Canada, had arrived there. He, a Japanese physician and a Korean gentleman, cared for Davies, but they were unable to do much for him. When he passed away his fellow missionaries attended to all the funeral arrangements. Thus the Australian Presbyterian Mission began by laying its

foundations in the soil of Korea, and the news of the death of Davies made a very deep impression on many youthful minds at home, especially in the circles of the Presbyterian Fellowship Union, which to a large extent had made itself responsible for his salary.

The link once formed was not to be severed. Almost immediately (1891) a new band of workers were ready to come out: the Rev. J. H. Mackay of Ballarat came as the successor of Davies, with Misses Perry, Queensland, Fawcett, and Menzies sent out by the Presbyterian Women's Missionary Union, which had been founded in 1890.

They settled down in Fusan and received lodging, also much sympathy and help, from Dr. and Mrs. R. A. Hardie, who then belonged to the Toronto Y. M. C. A. Mission like Mr. Gale. Thus the first personal links of the Mission were with these Canadian Y. M. C. A. folk. The Rev. W. M. Baird of the Northern Presbyterian Mission had also settled in Fusan before Mackay's arrival, and he would have liked to see the Australians settled in some other open port, where no mission was yet at work. But Mackay and his party, feeling that they had divine guidance for their choice, stayed.

Not very long after their arrival Mr. Mackay had to bury his young wife. Ill-health made him take an early furlough. As there was some hope of improvement, he returned in 1892, and the P. W. M. U. sent out a fourth worker in the person of Miss Moore of Daylesford (Vic.). Continued suffering from malarial attacks finally forced Mackay to leave the field; but as he had meanwhile married Miss Fawcett, his departure deprived the mission of two workers at once.

For reasons of her own, Miss Perry also left the mission, though not the field, some time in 1895, and after an interval spent in Japan settled down in Seoul to independent work among orphans and blind children, aided by Miss Pash, one of the earliest alumnae of Girton College, Cambridge, England.

But before that the single women had decided to settle three miles north of the port at Old Fusan, which is now called Fusanchin, and in 1894 a brick building was erected for them by the P. W. M. U. At first this seemed rather a risky venture, as they were just on the 3 miles limit of the open port concession for foreigners in Fusan. But circumstances had forced them to this step, and the absence of a clerical missionary to superintend the work was not their fault, but rather their misfortune. They soon gathered a faithful band of women and children around them, even some men, and the success of their work did not in any way give support to the very natural misgivings of those who had shaken their heads in a very dubious manner at first.

The Fellowship Union of Victoria secured the services of the Rev. Andrew Adamson, who had seen some service as a foreign colporteur under the B. & F. B. S. in North China, and who had gone through the theological college of the Presbyterian Church of England and was then ordained. This was in 1894. Mr. Adamson decided to settle down upon a piece of land which Mr. Mackay had bought at Choryang (Soryo) and then erected

temporary dwellings of weather-board while a brick house was to be built. Next year Mrs. Adamson died, and a third grave had to be dug on that eastern hill-side. Truly, the old experience of so many that the Lord buries His workers but carries on His work applies to this mission.

In 1894 the first three converts were baptized—two women and one young man, the language teacher of Miss Menzies. Dr. Baird, at the request of the missionaries, had examined the candidates and administered both sacraments to them; then in 1895 twenty-two more communicants were added by baptism, which ceremony Mr. Adamson performed. Thus roots had been struck in people's lives. Those were strenuous days of loneliness and hard work among a people who were just beginning to throw off their century-old reserves and, being human and not hard-shelled like hermit-crabs, they were glad to find living Christian contacts. There were no English-speaking college graduates available to teach the mysteries of the Korean language to the missionaries. No, the missionaries learnt by oral daily practice, as they had learnt their own mother-tongue. Thus to some of them Korean became almost another home tongue. And those close daily personal contacts of loving women had their effect in the very close attachment of responsive Korean women. Thus the foundations were also laid in loving witness of the Love of God in Jesus Christ. That is a language that is understood the world over.

The P. W. M. U. added to their number of workers in 1895 by sending out Miss Brown of Ballarat, who had had two years of missionary preparation under Mrs. Warren in East Melbourne and also a short course in nursing. Miss Brown twelve years later became the wife of Mr. G. Engel, who seven years before had been sent out as superintendent of the women's work. Mr. and Mrs. Engel lived in Fusanchin till 1919, when they were transferred to Pyengyang, where the former, since April, 1906, had been representing

THE EARLY BEGINNINGS OF THE AUSTRALIAN PRESBYTERIAN MISSION

the Australian Presbyterian Mission on the faculty of the Theological Seminary.

Mr. and Mrs. Adamson (the latter a friend of his first wife and now still living in Leytonstone, London, worked in and from Choryang till 1911, when they opened a new station at Masan (Kumasan). But in February, 1914, owing to Mr. Adamson's ill-health they left the field, and he passed away on 3rd August, 1915, in England.

Medical work was begun by the Rev. Hugh Currell, M. B., Ch. B., A. O. B., (Royal University of Ireland, Belfast) who was sent out by the Foreign Mission Committee in May, 1902, and who at first with his young wife dwelled and worked at Choryang, sharing the home of the Adamsons, later also doing work in Fusanchin. In October, 1905, they moved to Chinju, where they laid solid foundations by medical, school and church work. In Sept. 1915, they left the field, in the hope of returning later as health and family circumstances would permit, but this expectation was never realised.

In the month of October, 1905, two trained deaconesses, the Misses Niven (of Dunedin, N. Z.) and Kelly (Boweya, Vic.) arrived as P. W. M. U. workers. Both were at first stationed at Fusanchin. But when Miss Scholes (of Box Hill, Melbourne), a trained teacher, came out to Chinju in Jan., 1907, Miss Kelly was at the end of that year transferred to the same station and did good evangelistic work among women and children in the city and neighbourhood till Sept., 1910, when she went home on furlough to return as Mrs. Noble Mackenzie early in 1912. Miss Niven remained in Fusanchin even after her marriage to the Rev. A. C. Wright in 1915 and passed away in Dec. 1927.

The Church at home began to be stirred more and more, new workers offering themselves and being accepted. Thus the Rev. D. M. and Mrs. Lyall arrived from Melbourne in April, 1909, the Rev. J. Noble Mackenzie, who had been a missionary for fourteen years at Nogugu, on Santo, in the New Hebrides, and

had been forbidden by medical advice to return there, offered himself for service in Korea and arrived in Feb. 1919. A month later Miss F. L. Clerke (of Launceston, Tas.), a nurse, arrived to re-inforce the medical side of the work at Chinju. At the end of Oct., 1910, a deputation of the F. M. C. visited Korea and brought with them two more missionaries, namely Miss Margaret S. Davies, niece of the late Rev. H. Davies and the first university woman on our staff, and the Rev. F. J. L. Macrae (of Toorak Manse, Melbourne), to be followed by the Rev. R. D. Watson of Ballarat in December, and Mrs. Watson, M. A. In Feb., 1911, Miss M. L. Alexander arrived from Melbourne and has belonged to Fusanchin ever since. Dr. C. I. McLaren and Mrs. McLaren, M. A., Miss McPhee (of Geelong, Vic.) a trained teacher, and Miss M. A. Campbell, M. A., (Melbourne), swelled our ranks. In Nov., 1912, Miss Napier, a nurse trained at the Royal Infirmary, Edinburgh, the Rev. A. C. Wright (from Dunedin, N. Z.) and Rev. J. T. Kelly and his wife, arrived from Melbourne, and were followed in Feb., 1913, by the Revs. A. W. Allen and F. W. Cunningham, also from Melbourne. These last were appointed to Chinju and, being bachelors, kept a joint menage till Cunningham became truant by fetching himself a wife from the Southern Methodist Mission at Hiroshima, Japan.

In Sept., 1913, Dr. W. Taylor, who had become Mr. Mackenzie's successor on Santo, N. H., was advised against remaining there and was appointed to Tongyung. The Queensland P. W. M. U. had by that time taken a great interest in the work in Korea and sent out Miss C. Laing from Brisbane; Dr. Taylor's wife followed him the next January. She had been (as Miss Main) the first nurse of the Australian Inland Mission at Oodnadatta, S. A., and later had gone to Vila, N. H., to be matron of the J. G. Paton Memorial Hospital there. With Mrs. Taylor Miss Laing did faithful evangelistic work among the women, an educationist had also

arrived for our Boys' School in Masan, in the person of Mr. E. Lomas, M. A., of Wellington, N. Z. but he stayed only thirteen months, when the Terauchi regime gave him the impression that there was no great opening for Christian school work in Korea. Another woman educationist, equal in standing to Miss Davies and Miss Campbell, arrived in the person of Miss Amy Skinner (of Beechworth, Vic.), a niece of Prof. John Skinner of Cambridge, in Sept., 1914; her travel companion was Miss Ebery, a trained nurse, and she was appointed to Kuchang.

It was a goodly company that assembled in Chinju in Sept., 1914, twenty-six strong, not counting wives and children, and full of hope and youthful vigour and outlook.

The Watsons had been assigned to Masan and actually built a house there (now occupied by the single women), but in 1912 they were transferred to a new station, Tongyung. It was a bit of heroism for those two young people to accept such an appointment, but they went there in the obedience of faith. It was a fine work that they did there on the island of Kuchey and other smaller islands, and on the mainland from the end of that peninsula. Of course they needed a motor-boat and got it. Miss Skinner has for many years past done most of her educational work in that station, though Kuchang, Masan, and

Chinju have got some of her foot-prints too. Our industrial work was started and developed from that same station.

North of Chinju a fifth station, Kuchang, was founded under the leadership of Mr. Macrae in 1913, who in 1915 led there his young bride, who had been teacher of English in the Peeresses' High School in Tokyo. Later they were appointed to Masan. Mr. and Mrs. Kelly and, after 1916, the Rev. F. J. and Mrs. Thomas (of Melbourne) with Miss Ebery and Miss Scott (of Melbourne) formed the staff of that station. But the subsequent resignations of the two clerical workers has left the station without any representatives of the Foreign Mission Committee.

In Chinju a hospital had been built, and opened in 1913, and was called the Margaret Whitecross Paton Memorial Hospital in memory of Mrs. Paton, the wife of Dr. J. G. Paton of the New Hebrides.

When one looks over the ranks, one is amazed to realize how many have already fallen out, some having gone before to service above, and others for various causes returning to work in the homeland. Yet even they still retain a warm heart for the work and the people out here. There are also signs that the influx of new workers, as we had some years before, is about to be repeated.

DO YOU KNOW?

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The Call of a Great City

MISS D. HOCKING



WHEN FIRST YOU came to Korea or back from furlough, did you come through Fusan? One summer's day in Seoul a missionary from the North looked with surprise upon a missionary from the South: "Fusan!" he exclaimed. "No, I certainly did not know there was anything much in Fusan beyond the wharf and the big railway station." "Next in size to Seoul! You surprise me! How is it then that we hear so little of it?"

How is it? Those of us who, for years, have watched the city climb the hills and fill the valleys, winding along between the rampart of mountains behind and the sea in front, for a distance of some twenty to thirty li (6 to 9 miles), and have also seen the houses of the former compound of the Northern Presbyterian Mission with its hospital and school, up on that splendid site overlooking the city and the sea, gradually falling into decay, have also asked "How is it?" even though we knew something of the circumstances that went before.

It was here, away back in the eighties, that the first missionaries of both the American and Australian missions came, some of whom are sleeping on the hillside just above the city's busy roar of traffic. It was a very different port-town to which they came from that which surges and clamours along the shore and up the hills today. Here, after the Northern Presbyterian Mission had gone north, and the province of South Kyung Sang had been taken over by the Australian Mission, there sprang up within comparatively recent years, a city only second, in size and importance, to Seoul itself. But the Mission had neither funds nor missionaries to keep pace with this rapidly growing port, and, in fact, had more work than could properly be coped with in the country district connected with Fusanchin station, not to mention those of the other four stations.

This city is now in the anomalous position of having a larger population than any other city but Seoul, yet with scarcely anything being done in the way of actual mission work, and of having more missionaries at rest on her hillsides than are working now within her borders. Among the Korean population of 98,000 there are four Protestant churches, established by the Presbyterians, the largest of which is Choryang (or Soryo) with a congregation of between five and six hundred. There are three Protestant churches established among the Japanese population of 54,700, also a Salvation Army corps, and though no foreigner labours in any of these, there are ordained pastors, both Korean and Japanese. But the crying need of this great city is seen in the fact that there is no Christian work being done among the many thousands of students in the government schools, no evangelistic centre, no social work, no Christian medical witness except that of the leper hospital some miles out, which is under the care of the Rev. J. N. Mackenzie.

But urgent as all this is, still more so is the need for Travellers' Aid work at Fusan pier. Here, every day, so any one will tell you who knows—such as those who act in the capacity of railway guide and interpreter, or others who have occasion to be frequently on the wharf when the great ferry steamers come and go, loaded to their utmost capacity—there are, not one or two, not several, but scores of women and girls who know not where to turn, whose passport is not in order or whose money has run out, who cannot proceed and who have no friend or helper. What happens to these in the hour of their need and desperation? The wine shops and brothels of the city have the answer; the slum area of West Fusan can also give the clue.

Said one who was in a position to know, "The inns and wineshops around the station

area are full of girls, but not South Kyung Sang girls: they are girls from all over Korea." Said another, a man of good standing and fine character, "I never go near the wharf if I can avoid it; what one sees there any day is enough to make one weep." Said a Bible-woman after visiting in the said slum area of West Fusan, "You can hear the accent of every province in Korea here; the majority seem to have heard the gospel, some have been believers and have back-slidden, most are in despair, their poverty is terrible and sometimes there are two families in one room."

These are not only our people; they are your people. What is to be done about it? This is a problem for every mission and missionary in Korea. The daily ferry steamers to and from Japan are now to be doubled in size, to carry two thousand passengers each instead of one thousand, as at present. From one hundred to six hundred passengers are now being left behind at each trip. A Korean remarked the other day with regard to the need for Travellers' Aid, "Not a day should be lost," but many days, many years, have been lost; what of tomorrow?

A Red Letter Day in the Ilsin School, Tongnai

MISS M. G. DAVIES

WO, YOU DO not know where Tongnai is? Well, I am not surprised, for it is only a small town. But you have passed through, or at any rate heard of the great south-eastern port of Fusan, and Tongnai is only nine miles to the north-east. The electric tram-car will take you there in forty minutes.

What is Tongnai famous for? "Its wind, flies and mosquitoes" was the rather cynical reply recently given by a native of Taiku who has lived here for the last seven years. "The Hot Springs at Onchun, the beach at Haisoon-dai and the temple at Pumusa" is the usual answer, these being three delectable spots in the vicinity. But the girls who were chatting with their teacher wanted to include a fourth—the Ilsin Girls' High School to which they were proud to belong.

The school is not a large one. One hundred and forty is the maximum enrolment permitted; at present we have 123, of whom 29 are boarders. But for a school of its size it is well staffed and well equipped, and we can claim the distinction of being the second Mission Girls' School in Korea to obtain the coveted Government "Designation".

When the High School was separated from the Primary School in 1925 we could not find

a suitable site for it in Fusanchin, where our Mission Station is situated, and it was then that we moved to Tongnai and the present school and dormitory were built. For three years we worked steadily at adding to our equipment, levelling our play-ground, etc., and then in 1928 sent in our application for "designation." After some months it was returned to us, the further requirements made of us were fulfilled, and again the papers were sent. Still a third time had this to be done, involving an ever increasing amount of labour and anxiety. In 1932 our girls were allowed to sit for the examination—only, alas! to fail. In spite of their keen disappointment, and that of their teachers, they braced themselves to a fresh effort, and a year later, February, 1933, took the examination once more. With mingled hopes and fears the result was awaited. Then on April 12th., that never-to-be-forgotten day, came the joyful news that "designation" had been granted. The writer was absent on furlough, also anxiously waiting, but Miss McPhee tells how teachers and girls went wild with joy and excitement, and when three cheers were called "For our "designated" school" their tremendous shout almost lifted the roof!

Long since our happiness has reached a


more sober stage, though it is none the less real. It is a tremendous relief to be free of the worry and striving, and to have an assured standing with the educational authorities and in the community. We find, too, that those who now seek admission to the school are superior in scholarship and character, as well as greater in number, than those who sat

for the entrance examination previously. As a *Christian* school one feels that we are in a stronger position than we have ever been, the morning service and Bible lessons having a more vital significance since they are officially recognized as part of the school curriculum. So we "thank God and take courage."

Meet our Baby!

FRANK T. BORLAND

The Gospel Practical Farm School, Kumasan.

 IT IS ALWAYS difficult for a proud father, (or in this case, rather, a representative of the Fatherhood Committee) to discourse coherently and dispassionately on the subject of his newly-born infant. Perhaps I might borrow the metaphor of another embarrassed parent and say that the infant "tuned in" on April 4th, and has been "on the air" more or less continuously ever since. Its cries, lacking somewhat in volume, are none the less healthy and purposeful; and though in the world's eyes not yet a thing of great size or surpassing beauty, it is capable even at this early age of calling forth expressions of glad satisfaction from the complacent parents (or Fatherhood Committee as above).

It is significant, in more ways than one, that the Australian Mission, in beginning a new venture at this stage in its history, should have planned no large and costly endeavour, but a very small start from which it expects great results. The time seems to us to call for concentration rather than diffusion of educational effort, and it was not altogether with unmingled regret that we received the news that the Home Church could no longer continue to provide the large budget that is needed for a secondary school within the Japanese Empire. Certainly circumstances forced us to rethink our policy of Boys' Secondary Education; but it is also true that there had arisen spontaneously and indepen-

dently among us a realisation of new needs and new possibilities, and the crisis did not find us unprepared to adapt ourselves with zest to the new situation.

Agricultural schools in Korea are many and are multiplying rapidly. Nearly every Government school, either primary or secondary, has a thriving agricultural department. Ten years from now, as a result of Government activities alone, one can confidently predict that the face of rural Korea will be profoundly changed. One must live under Japanese rule in these days to understand what progress means. Yesterday I was reading of a primary school in a country town where the boys were encouraged to keep a few hens each. From the sale of eggs they saved enough to buy pigs and from the sale of pigs they bought cows, so that in that school over one hundred boys, aged from twelve to fourteen, each have a cow of their own earned by their own effort. This is (or would be if we were Irish enough to say so) phenomenal without being unusual.

"Let the Missions stand clear of this movement" say some of our wellwishers. "We can't compete with the Government in teaching agriculture, and the Korean people are going to get this information in any case. Let us concentrate our efforts elsewhere." With all except the last clause we are in hearty agreement. Not only can we not compete with the Government, but if we are teaching agriculture we must do so in the closest

cooperation with the Government, learning from them at every step and sharing our practical experience with them. But enter this movement we must at all costs or else surrender the proper leadership that the Christian Church is in duty and love bound to supply.

An agricultural revolution is coming. Indeed it is upon us as we write. It may very easily be a materialistic revolution. We are here to make it a spiritual revolution as well. The teaching of new methods of farming, the introduction of new farm industries and the introduction to new markets, may easily lead the Korean people from the devil of stagnation and despair to the deep sea of frustrated hopes and unrealised ambitions, which are the logical outcome of an individualistic civilization, however enlightened and advanced. Man's happiness is not a definite number. It is a ratio between his desires and their satisfaction. Our revolution may simply increase his desires. We are here to show him the way to their satisfaction in a community life informed and permeated by the living influence of Jesus Christ.

This spiritual revolution is not necessarily the work of a host. Jesus chose His twelve, and we too in faith can work great things with a handful. What we need is not the numbers but the faith. A short month's experience of digging and planting in companionship with Korean young men has shown me that we have at our disposal resources of character and energy in no way inferior to those of the twelve. It is a betrayal of the first article of our faith to say that we have any less power at our disposal for transforming lives than Christ had at His. If our God is not a living God and our Christ not a living Christ then our labour is vain and our faith is vain.

The first thing we are learning together in this little yet great task is the need to labour in the sweat of our brow. Ideologies, however noble, will not save Korea, they are in fact her greatest temptation and snare. The earth must become precious not only in idea, but in actuality; the nearer we get to the soil

the higher do we rise above it. This is the first fruit of one man's experience; no man could have been further from knowing or from loving the earth than I was a month or two ago. It was a weak and puny faith that led me into this venture but with joy I feel that in God's providence the earth is strengthening my faith.

The second thing we are learning together is that we are members one of another. In Christ there are neither nationalities nor classes; teachers and students are one and live together. Those who have, whether it be knowledge or talent or experience, cannot withhold; those who have not must learn. Perhaps even the barriers between the sexes may in part be broken down by the lessons learned in preparing the daily food and doing the daily chores. God's large family becomes a possibility as this little family of His becomes more and more an actuality.

The third thing we are learning is the insufficiency of earth, and the insufficiency of human fellowship. The more we make friends with the soil the more we are forced to search through and beyond for a more inclusive Friendship. The more true our brotherhood becomes the more incomplete it is without a Father—not a Father in name only but the Source of our life, Answerer of our questions, Welcomer of our prodigal hearts.

Our human assets are a willing staff of three, and a student body consisting of eight young men of clean mind, healthy body and Christian faith. (A previous article indicated erroneously that we had enrolled twelve boys. That was our aim but four boys backed out at the last minute.)

What is that thing which we call a baby? Is it a mere bundle of puckered and hyper-coloured flesh emitting inarticulate and discordant notes at random on the midnight air? Or is it the man or woman that one day it is going to be, God planned, and heavenward bound? Are you a realist or an idealist? When all's said and done isn't the idealist the greater realist after all?

Statistics and Evangelism

F. J. L. MACRAE, AUSTRALIAN MISSION STATISTICIAN

THERE SEEM TO BE two ways of viewing statistics. The first takes them seriously and its advocates—economists and such dull people as Mission statisticians—think that by statistics you can prove anything. Indeed theses by the score, and countless articles, have been written around statistics. The second and commoner view is that statistics must not be taken seriously, that they are misleading, or at worst quite false, or on the other hand that they are slightly humorous and the gathering of them is an exercise set for overworked people by official statisticians. Someone has reminded us that Elijah was one of the early statisticians and he was 6,999 out in his figures! Probably the truth lies between these two.

There are some items in a Mission statistical report that appear, when first considered, to be exact and reliable, but when we investigate them we see that even they are uncertain.

We may have for instance the number of paid church workers, but we shall never get the far more important number of ordinary church members who are witnessing daily and voluntarily to their neighbours to the truth of the Gospel which has made them free from sin and from death.

We may be able to tell in any year the number of treatments given in a hospital, but we shall never be able to tell the numbers who have been honestly treated on scientific lines, and of those who have learnt through this treatment to know the love of God which sent forth His servants to minister, in His Name, to their need.

Yet in spite of the many things said against statistics we believe that when properly read they are of real value, but no useful purpose can be gained by a too close reading of them. The column that we all like to have in our reports, showing the

previous year's figures, often gives a wrong impression altogether. Periods of five, ten, and even longer periods of years may be taken as more valuable aids to an understanding of the growth of the Church.

In this Province of South Kyungsang different Missions have been at work and it is difficult to go back farther than about 25 years and get figures in any way comparable. Even in this article we deal only with the figures of one Communion in the Church.

Now, while accepting all detailed figures with caution, we do get a clear view of the growth of the Church through the years. Twenty five years ago there were 28 unordained Korean workers reported and no ministers at all. These were all on Mission pay; now there are reported 102 unordained workers mostly on Korean pay, and 22 ministers. Then the total adherents were 7,871 and now it is reported there are 18,817. Here again the very greatest caution must be used. We have no record of thousands of Christians who, at the beginning of this period, went to Manchuria, or in the last half of it have gone, and indeed are still going, to Japan. This province is one where wealth and poverty are sharply divided and where a great deal of the land has been bought and alienated from its original owners. The crossing to Japan is easy and cheap and we have to write off hundreds from our rolls each year, though we cannot reckon them as lost to the Church as a whole.

Eighteen thousand is no small number and is a challenge to all of us who are working to see that plans are made and carried out each year, not only for the growth of the Church but for its nourishment and strengthening in our most holy faith. We are called upon to use all our abilities and enlightenment, and such grace as is given us so freely, for the sake of the Master whose children we are.

The earliest figures 18 years ago tell of 181 Sunday Schools; for last year double that number are reported. There was then an average of less than three teachers to each school, now this has risen to over five. Here we must use our imagination. Most of our churches are far away from towns and the level of education is not much higher than formerly. The younger educated men and women have drifted to the cities and the work is being done by many young people who have learnt new methods and new enthusiasms in Sunday School Institutes and other gatherings.

In 1910 we learn that 7,000 yen was gathered for all purposes within the Church and that amounted to just 1 yen per adherent. The latest figure that we have tells of 65,500 yen or about 3½ yen per adherent. One could give figure after figure of this sort, but with little profit.

Taking the whole range of the years we find a gradual increase in all figures and the Church has really moved ahead of the number of its workers. Missionary numbers have remained stationary, while institutional work has made greater and still greater demands on the staff, and therefore we cannot think that the increase in the general Church membership is due to foreign mission work directly. This is also true of the Korean staff for, as with ourselves, many of them are concerned with institutional work. The only conclusion we can come to is that the gains are due to the enthusiasm and work of the ordinary church worker. In short our experience here in Korea is the experience of Churches all the world over, that nothing is equal to the value of the testimony of the ordinary men and women who go out to tell what they themselves have found in the Christ and what the Christ has done for them.

This has many lessons for us all. First, the dominant note of Church life in the future must be more and still more earnestness. We

must realise that through faith in Jesus Christ we have passed from death unto life, and in full realisation of what we owe we shall go forward with earnestness to proclaim the Gospel of Salvation.


The second lesson of importance that we can learn is the need for education, both secular and religious. The people of Korea are no longer content with the Christian who urges them to believe "if they do not wish to go to hell." Our Master Himself said that He was the Way and the Life, but He also said that He was the Truth. It is the Truth that sets men free, and it is the Truth that demands to be proclaimed with understanding if it is to appeal to the mind and heart of the man of today.

Statistics are but lists of cold figures from which we may directly draw facts about the growth and life of the Church. It is not possible fully to estimate the extent and value of foreign mission work from them, and it is entirely impossible to balance one bit of work against the other, but if they are used with sympathy and imagination they can help us very greatly indeed. They will help us in our planning and perhaps even be a means of comfort. Statistics will perhaps give us a general view of the whole work during a period of time, and behind the figures we may be able to glimpse something of the great army of men and women who are coming out of darkness, and who will one day stand in white robes before the Throne and the Lamb.

The Bible never despises numbers, but the rate of growth is nowhere considered. There is no emphasis laid upon the thirty-fold or sixty-fold or hundred-fold harvest. It doesn't matter very much whether one man earns five talents or that another earns only two, what does matter very greatly is the question:—Are we sowing the seed and, having been bought with a price, are we earning souls for our hire?

Paton Memorial Hospital, Chinju

WILLIAM TAYLOR, M. D.

OVER TWENTY-FIVE years ago a medical missionary, with an emphasis on the missionary, came to this district to prospect for a mission station. As he sat upon a hillside looking down upon the city he mused upon the prospects. He realized that it was absolutely non-christian, he had heard of its wickedness and knew of the suffering due to lack of proper medical treatment. Being a young man with a burning zeal for the spread of the Gospel, and a living faith, and being equipped with a good medical knowledge he coveted Chinju for Christ.

Dr. Currell procured a small place in the centre of the town and he and his young wife made a start by preaching, teaching and running a little dispensary. As the work grew he was able to obtain land on the outskirts of the town and this eventually became our present mission compound. Any person seeing the compound today will readily realize that he was a man of great vision, and possessed a firm faith in the Power behind the work on which he had set his heart. Here a small church and dispensary were built and the doctor was joined by new arrivals. Gradually the evangelistic side was taken over by others and he was able to devote more time to the medical side and develop that branch of the work. Unfortunately we have no details of that early medical work, but at times one gleans something of the wonders performed in the little building with its meagre equipment.

That building soon proved inadequate for the work and after much thought the Paton Memorial Hospital was planned. At that time there was a deep spiritual work going on in Australia and many young men dedicated their lives to Christ, and amongst these was Dr. C. I. McLaren. He volunteered for Korea and came out to assist Dr. Currell in his efforts. These two put their heads together and the Paton Memorial Hospital became a

reality. The early days of the hospital were not all happy ones. There was a fine new building but the patients were few. Thinking of the trials of those two doctors I am reminded of a conversation I had with a doctor who has now a big practice in England. He told me of his early days; he had recently married and his finances were meagre, as his education had drained his resources. For days he would sit at his consulting-room window and look at the passers-by, fondly hoping that some would turn in at his gate, for expenses were mounting up and his patients were few. Those were days of anxiety, but his success among the few patients he had began to establish a reputation for him which steadily grew, and the dark days came to an end.

The Paton Memorial Hospital had its dark days, for it had obstacles to overcome. In the first place it had to combat extreme ignorance and the prejudice against Western medicine, but time and experience were on its side. Then there was the difficulty of getting suitable persons as assistants, they did their best which left much to be desired. For instance, on one occasion the doctor, on his morning rounds, had found that one of the patients had had a bad night and said to her "Why did you not call the night charge?" and she replied, "I was going to, but I didn't like to waken her." At the same time we must do honour to these early helpers for they were a tower of strength in the difficult days.

With the progress of education and enlightenment the numbers increased and many of the difficulties disappeared. At this time the founder of the institution, Dr. Currell, was forced to resign owing to sickness in his family and thus was deprived of seeing his work come to full fruition. For a time Dr. McLaren carried on with the help of a Korean doctor but later on was joined by Dr. Jean Davies.

The nursing difficulties were many but the matron, Miss Clerke, who also had been in charge of this department from the beginning of things, gradually overcame them and fortunately had procured the services of a young Korean widow who proved herself a capable and willing worker. Those who knew Nurse Pak will understand why the present workers bless the day that Miss Clerke claimed her as a worker for the hospital.

Things were now looking up, but another change took place, Miss Clerke was transferred to other work and Miss Napier became matron. By this time the institution had made for itself a reputation and in many places there were those who had every right to thank God for its help and sympathy.

Yet another change was to take place, the call came from the Severance Medical College for Dr. McLaren, and on his departure a lesser light took his place. However the foundations had been well and truly laid, the new-comer had the loyal support of his colleague, Dr. Jean Davies, the rich experience and practical aid of the matron and of several trained Korean workers, and everything was in his favour.

As the number of patients grew there were also spreading a greater appreciation of modern medicine and a more exacting demand for treatment. To meet these more nurses were employed and given intensive teaching, and laboratory work was improved. Child welfare work was established, which proved a great help to the people and a good training for the nurses. The equipment was increased and an X Ray plant established.

In our statistics for 1933 there were 17,189 daily attendances, 583 inpatients, operations with general anaesthesia 295, local, 228, and a leper clinic of 25 weekly. To cope with this work there was the following staff:—foreign doctors 2, Korean 1, a Korean staff of 22; for the latter an eight hour day is observed as far as possible.

Our principle is to treat all comers and the

burden of our work is amongst those who have just enough to live comfortably and the poorer classes. Out of 40 beds 15 are free, that is as regards food and treatment. In our district there is a class of patients who have just enough means to keep body and soul together, if sickness takes place they are unable to help themselves and we believe that it is amongst this class that we can demonstrate best what the Mission hospital stands for as well as amongst the very poor.


We have an evangelist to work among the men and a Bible-woman to look after the women. Besides this all our staff is formed into an evangelistic band and each member gives a certain amount of his or her salary towards the upkeep of a Biblewoman in the country districts. At first she was placed in a non-christian district from which came many of our patients; in course of time she gathered around her a small band of inquirers who, besides receiving her week-day instruction, accompanied her to the nearest village church on the Sabbath mornings; eventually a little church was built and now the group is under the care of the neighbouring evangelistic helper. Although still paying visits to this place she has laid siege to four or five others and is getting a good hold. When the work tends to be a little difficult or a good opportunity arises she sends in an S. O. S. to the hospital and a car load of our staff go out for an open air meeting and a special effort is made to help the work along.

We do our best for our patients spiritually and we rejoice in the fact that many have found Christ whilst under treatment, and when about to be discharged these have their names handed on to the nearest missionary or pastor for further care. I don't know the general opinion regarding the Mission hospital as an evangelistic agency but our experience leads us to say that it is a place for breaking down prejudice and bringing people into contact with Christ and their building up is the business of the Church.

Some Recollections by the Late Archbishop Mutel

(NOTE :—This article appeared in French in No. 119, Bulletin de la Societe des Missions-Etrangeres de Paris, for Nov. 1931. A few days before Archbishop Mutel died, in January, 1933, Messrs. Hugh Miller and W. M. Clark had the pleasure of a conversation with the Archbishop and at that time he gave permission to Dr. Clark to translate and use the article in the KOREA MISSION FIELD. After it was prepared Bishop Larribeau kindly went over and approved the translation.)

KOREA IS OPENED TO FOREIGNERS

FTER THE persecution of 1866 Korea was without missionaries for ten years. Several groups failed who were sent to reestablish the Catholic Mission. Finally, in May, 1876, Bishop Ridel succeeded in sending in two missionaries.

While one of them, Father Blanc, was occupied in secretly visiting the scattered Christians at Komeui-kol (I-Chun, Kang Won Do), the younger of the two, Father Deguette, fell sick and was about to die. His companion wish to return to help him, but the dying man sent word : "We are here for God ; God would not leave you alone ; I await a miracle—remain !" God performed the expected miracle ; the dying man recovered his health and was able, in his turn, to enter the work. The arrival of the missionaries re-animated the courage of the Christians, of whom only a few thousand could be found : during the persecutions they had concealed themselves and many did not know until years later of the return of the missionaries. When a count could be made it was found that one half, i. e. more than 110,000, had disappeared, as victims of the violent persecution or of death from privation.

In September, 1877, Bishop Ridel came to rejoin his two missionaries with some re-inforcements : Fathers Doucet and Robert. At the beginning of 1878 some letters which he was sending to Europe were seized at the frontier ; the bearer was put to torture and all was discovered. The Bishop was arrested and put into prison with common thieves. He daily expected to die, but, at the request of the French Minister at Peking, China demanded that he be set at liberty and he was conducted beyond the frontier and released. This was the first act of clemency on the part of the

Korean government toward missionaries. The following year the arrest of Father Deguette, who was also released through the demand of China, gave it an opportunity to renew its clemency. Nevertheless the barriers which defended Korea from the outside world were not to fall until later. The persecution lasted until 1886, so it was necessary to enter the country secretly and to remain in hiding.

Knowing better the things that I myself experienced, I make my apologies for speaking so much of myself : what I shall say, however, is true of all the missionaries of that period.

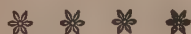
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MY FIRST ATTEMPT TO ENTER KOREA

Leaving Paris in 1877 I was destined to wait for three years for an opportunity to enter Korea ; spending the time in Manchuria at 'Our Lady of the Snow' or '*Tcha-keou*,' a small village of *Siou-yen*.

On my first attempt, in May, 1880, I left with Father Liouville on a Chinese junk from the little port of *Tsoang-heu* for the uninhabited island of *Mei-rin-to*, a small island on the east coast of Korea, at about an equal distance from the mainland on the north, and the island of *Paik-ryeng* (White Wings) on the south. From this island one can see in the distance the two islands of *Tai-tchyeng* and *Syo-tcheng* (Big Blue and Little Blue). For two days we awaited the Korean boat that was to be sent to meet us. None came. On the third day Korean Customs officials, curious at seeing a Chinese vessel remaining so long, boarded us. We were hurried below and concealed : above our heads we could hear the heavy foot-steps of the officials, but the Chinese finally got rid of them and we were not

discovered. Scarcely had the Koreans gone, when our Chinese crew—all heathen—refused to listen to us and we were borne sadly back to China.



I ENTER KOREA

In October, 1880, I made another attempt. This time, on account of bad weather, we were at sea for eight days and when we arrived the day appointed for the rendezvous had passed. Our provisions, meanwhile, had become exhausted and, cost what it might, it was necessary to land. Under cover of the night our junk approached the shore and we set ashore a Korean Christian, called Kwon Thaddeus, who was our guide. That night he travelled 40 kilometres in order to reach a pottery belonging to a Christian. He came back the next evening with rice for one day and the news that the same evening a Korean boat would meet us. The boat, sent up previously from Seoul to meet us, had been pillaged and all the Korean clothes intended for our use had been stolen.

Our junk hoisted sail and advanced carefully up an arm of the sea. Toward 10 o'clock in the evening the depth became too shallow for us to proceed and we cast anchor. Soon after a small bark came to us. It brought a bag of rice for our Chinese and for us some Korean clothes gathered from the villagers; one had contributed a vest, another a pair of trousers and another had completed the costumes. We donned rapidly and by guess-work the strange garb. There fell to my lot a very coarse pair of trousers with a large spot of grease or oil on one leg. Brave Kim Martin had robbed himself for my sake.

Now the little Korean bark carried us and as we went our Christians placed before us a little bottle of Korean wine and some cakes; we found all to be delicious! We arrived toward mid-night at the vicinity of the pottery: we were saved! Men awaited us there on the shore and soon our modest baggage was unloaded and we were led to the most comfortable house in the village where a place had

been prepared for us. It was the home of the Christian Pak Seung-to (uncle of Father Pak Mark). This pottery was called *Pai-ma-tang* and was by the sea, near Htai-htan market in the County of Chang Yun, in Whang Hai Province. Knowing that we were too new in the country to enjoy the ordinary Korean rice, our Christians had surmounted the difficulty by preparing chicken and rice. But we were now in the first hours of Friday, November 12th. Circumstances would surely permit us to break our fast, but too happy at having arrived in Korea and not knowing any other way to thank God for His protection, we decided to lay aside the appetizing chicken and rice and content ourselves with a very meagre repast. Our splendid Christians, who doubtless had expected us before mid-night, were more disturbed by this than we were!

The large boat having failed us, and it being impossible to get to Seoul as had been planned, it was necessary for us to remain in that place. The confinement was severe enough; the coming and going of so many strangers at the pottery was a danger, but the Christians kept a careful watch and we went outside only at night.



I MEET FATHER ROBERT

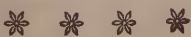
Twenty li (6 miles) from us in the mountains was a second pottery. In turn the Christians came to see us and to assist in Mass. At the end of a month they proposed to take Father Liouville to their home at *Keuk-nak-i* and install him there. This was done. He arrived there in time for Christmas and at Epiphany of 1881 I went to see him in order to bid him good-bye. In the meantime I had received an order from Father Blanc to go to *Paik-tchyen* to meet Father Robert, who was expected to pass there on his way. For me it was a two days' journey dressed as a mourner and travelling by chair. At inns I always had a separate room and, as soon as I entered, and it became necessary to take off the big hat that protected me, I turned my face to the wall. Fatigue forced me to move

at times but I turned so as to conceal at all times my face! In brief, the trip was made without incident and the evening of the second day I arrived and settled myself in the village *Tol-tari*—another pottery—ten li to the east of *Paik-tchyen*.

Some days later I had the joy of meeting Father Robert. He left Paris three months before I did, but had had the good fortune to reach Korea three years before me. Speaking very passable Korean and, being acquainted with the country, he was in the habit of making long trips to visit the Christians, so he left me at the end of several days.

There lingers in my memory one case that was brought before him for decision: a young couple was estranged and no way had been found to bring peace to the two. The husband appeared first and recounted at length his grievances. The Father said to him brusquely:—"Doubtless it is because you beat your wife!" "Oh," said he, "I have never beaten her!" "Oh, well, since she has such a bad character perhaps you would be justified in beating her a little!"—"But when I beat her she is still worse!"—(It was impossible not to suspect that he had tried.) They brought in the young wife: she seated herself in one corner with her back to her husband and unburdened herself of all that she had on her mind.

It seemed impossible to make this couple listen to reason. Finally the Father had the inspiration to call in the parents and urge them to arrange a separate establishment for the young couple. I have since learned that this was done and peace returned like an enchantment to the young pair. As is so often the case in Korea it was just a case of difficulty between the mother-in-law and the bride!



FATHER LIOUVILLE AND THE YAMEN RUNNERS

I was there again on the 19th. of March, 1881, when in the afternoon a Christian arrived to announce that Father Liouville had been

arrested in his village. When called to visit a sick person in the neighborhood the Christians had taken so many precautions to conceal his visit that it was noticed. Two days later the Yamen runners from *Hai-tjyou* came to the village, searching for a thief who they believed was hidden there. An attempt was made to deceive them, but it was impossible. Father Liouville was about to hear some confessions at the feast of Saint Joseph the next morning. In the twinkling of an eye all suspicious objects were removed and the Father was taken to a little house somewhat removed from the village. He concealed himself under some coarse bed-clothes and 'played dead.' In the course of his search a runner came to this house, opened the door and saw the seemingly worthless pile. He lifted the cover and recoiled in fright when he saw his prize. Calmly Father Liouville asked the runners whether they had an order for his arrest. The runners scratched their heads, but insisted that the prize was worth possessing. Two of them went to the city to ask the advice of the magistrate while the others guarded the prisoner. Soon the news spread that there was a European in the village and all the neighborhood came to see the unusual sight. The next morning being the feast of St. Joseph, Father Liouville told the runners that he was going to celebrate Mass and asked them to guard the door so that the crowd of unbelievers might not fill the room. This was done and the runners assisted at the Mass, piously kneeling with the Christians. The following day the two messengers returned bringing word that they should release the Father. Had they this advice from the magistrate or did they fear to get into trouble by announcing such an important arrest?

Released, the Father was unable to remain: it was necessary, besides, for the villagers to scatter as the danger was at least as pressing for the Christians as for him. The following night he left to conceal himself at the home of the only Christian in a village ten li away

but two days later, at supper-time, the house caught fire and it was necessary to flee further still.



I SETTLE IN SEOUL

As for myself, I judged it prudent to get away as soon as I heard of the arrest of Father Liouville. The Christians desired this, though they would not say so; besides it seemed the only means of protecting their village into which refugees were coming and who also were in danger of being reported to the authorities. I did not know where to go, but my adviser assured me that Seoul was the safest retreat. I set off, therefore, for Seoul on a three days' trip, dressed as a mourner and travelling in a chair.

While passing through the *Sai-Mun* ("New Gate") of Seoul, as I looked through the hangings of my chair, I saw some huge cutlasses suspended from a rack of arms in front of the guard-room. I shuddered! In twenty minutes more we reached our destination in a section of the city toward the South called "*In Seung Pu Chai*" and I was soon settled in a small, retired room. I was saved!

I soon learned of the trials of Father Liouville following the adventure in Whang-Hai Do. I sent him some Christian chair coolies and a chair to bring him to Seoul and he reached Seoul without mishap at the end of ten days. The single little room sheltered the two of us. With the board that served for an altar and the necessary articles stacked underneath, there remained scarcely room for us to stretch out. It was necessary to fold the carpet that we used as a mattress and to sleep side by side as in one bed. In the daytime we spoke only in hushed tones and muffled all laughter, yet with it all we were in excellent spirits!

At that time, besides the two recruits, there were three missionaries in Korea:—Father Blanc, pro-vicar, and Fathers Doucet and Robert, but all at a distance in the provinces. The Superintendent soon gave us his orders: Father Liouville should go to the country, to

Syoun-syen in Chung-ju, and I was to remain in Seoul.

It became necessary for me to find a house with more room. A ramshackle house near the Little East Gate was found to be for sale. However unpleasant, our little room was so unbearable that I said good-bye to Father Liouville, who was to go to the country a few days later, in order to live in the new house while it was under repairs. Because of the workmen who swarmed in it, I was reduced to spending my days closely confined. Even that seemed suspicious to the slaves of the near-by houses (these went everywhere!) and so it was thought prudent to avoid suspicion by having me pass some days elsewhere.

I went to take refuge in the same house where Bishop Ridel had been arrested three years previously. Confiscated, the house had been sold and a family partly Christian—the family of Yi In Yeung—had bought it. It was there that I baptized, in the arms of his grandfather, still an unbeliever, a child who was later Interpreter-Secretary of the French Consulate. He has since died. Two days after I went to this house there was a new alarm. The Chief of Police, with a large number of officers, mounted the near-by gate, observed—or so we thought—our house leisurely and returned by the wall as though to examine it still more carefully. We thought we were lost! There was nothing further, however, and I learned later that being charged with the repair of the Gate the Chief of Police had simply come on a trip of inspection; but what a fright he did give us!



PERSECUTION AT PAIK-CHUN

Next I had news of the Christians whom I had left in March. The village of *Tol-tari* had not been troubled. On the other hand the little town of *Paik-Chun*, near-by, had had its persecution. There were only three families of Christians there. Already fearing some trouble, they had come to beg me to strengthen them by administering the Sacrament be-

fore leaving them. Accordingly I had gone to visit them the night before leaving for Seoul and had scarcely gone, when the magistrate had the two principal Christians arrested—a physician named Yi Paul and old Pang Francois. The first of these—he told me, the story—was put to torture especially and he showed me the marks on his limbs. In order to make him recant they had twisted his bones. When I asked him whether it was very painful he said to me:—"It was frightful, but fortunately it hurt so much that I lost consciousness; otherwise it would have been unbearable!" The magistrate had nothing for his trouble, but he confiscated the house and all the goods of the Christian doctor and drove him from the town. He even had burned before him all his books, but Paul calling him said:—"Magistrate, you can burn them, but they are here!" and pointed to his own breast! He arrived in Seoul with his old father, his wife and three children. Although a physician in good circumstances, he had lost all!

Yi Paul established himself as well as he was able in the capital, but unknown and with no business, for some time he knew misery and even hunger. He told me later than when there was nothing in the house, he had all the family kneel and repeat together the Lord's Prayer; thus asking of God their "daily bread." He told me that every time this happened some unexpected patient appeared and they bought bread for the day with the money received for medicines. God blessed him for he succeeded again in making a good living.

I had been only fifteen days in my new quarters when I was told that I must leave. The slaves of the neighbors were gossiping among themselves to the effect that there was something suspicious concealed at our house and we might be discovered any moment. I fled at midnight, conducted by the old catechist Kim Ok Chai, who fell into a jar of water and I had to pull him out. Fear had prevented him from lighting his lantern! In passing

through the Gate to reach *Mo-wha-kwan*, I saw without much more assurance than at first, the famous array of cutlasses! It was the family of Song Pierre, with his wife, Won Suzanne and his daughter-in-law, Kim Marie, who took me in! I remained there two summer months, not without anxiety, but with relative tranquility. It was best to sell, even at a loss, the new house—the "Palace of Thorns", as Father Blanc, our Superintendent called it jokingly—and to buy another. Near the royal Palace, in the section of *Nong-po-an*, a little house that seemed to be suitable was found and I moved there at the end of September. It was there that I became a witness—concealed, but not very much reassured—to the revolution of 1882.



AN UPRISING OF THE SOLDIERS

Following the treaty of 1876 between Japan and Korea, Hanabusa was sent to Seoul as Japanese Charge d'affaires with a guard and some officers as instructors of the Korean soldiers. They lived outside the walls at *Mo-Wha-Kwan* in a summer-house called *Chunyun-chung*, not far from the memorial-gate which later became the Independence Arch.

In 1882 there broke out a mutiny of discontented Korean soldiers. They had had no pay for several months; the bags of rice that were given them were sometimes half empty, while the soldiers who were being trained by the Japanese received their pay regularly, hence their anger! And then, it was Sunday, the 23rd. of July, and not a drop of rain had yet fallen! "The Japanese are the cause of this" was their thought! That same day some Japanese of the Legation without any distrust were walking in the city, toward five in the afternoon. A crowd gathered; stones were thrown. Prudently they retraced their road toward their Legation but en route two or three fell and were overwhelmed. The rest entered the Legation and the gates were barricaded. The crowd tried to force

them but were unsuccessful. Then they set fire to the building. The Japanese destroyed incriminating objects; then concealing others in a dry well and putting their Minister Hanabusa in their midst, with drawn sabres they made a sudden sortie. When the gate was opened the frightened crowd dispersed and some even fell into the near-by pond. The brave Japanese, without attempting a useless defense, reached Chemulpo the same night, went on board some boats which they were able to seize, and pulled out to sea where they were picked up the next day by a steamer. That very night the rains came!

On the morning of the 24th. the rebellious soldiers invaded the royal palace and finding there Min Kyum Ho, who was in charge of the Government store-houses, they murdered him on the spot. They even menaced the king and seized Queen Min and carried her away in front of the palace. There some wished to draw and quarter her upon the spot; others, proposed take her to the central square at Chong-No for more ceremony. While they were discussing the matter, the loyal servant Yi Yong Ik took her upon his back and carried her away, no-one knew where. (This was the making of him: he became a minister and was even all-powerful toward 1900). Shortly the rumor spread that she was dead. Then the soldiers spread through the city, destroying the houses of the rich and pillaging here and there.

The poor king, having no other resource, appealed to his father, the famous regent, who had been in retirement for ten years and who was the personal enemy of his daughter-in-law, now rumored to be dead. The Regent came to the Palace and attempted to put down the mutiny. For that purpose, without doubt, he caused the rumor to be circulated in the city on the evening of the 25th. that the porters (then a powerful guild) were coming from every province to defend the king; that they were about to force the East Gate to invade the capital. There ensued a panic!

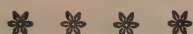
In the twinkling of an eye every house was

emptied. Nam-San appeared to be white with refugees! In near-by houses I could hear them digging so as to conceal their valuables. In spite of my protests the mother-in-law of my servant, Paul Kim Yisan-i, did not believe there was any safety in the house and wished to flee like everybody else. She returned at the end of half an hour, not having been able to force a way through the crowds, and fear made her teeth chatter so that she could take no solid food for two days! Towards midnight the rumor spread that the porters would not arrive that evening: that they had encamped ten li from the Gate, waiting for the morrow.

The next morning, the 26th., not a sign of a porter! But the crowd had had such a fright that now rage shook it! People spread through the various sections of the city searching for any poor wretches who might be connected with the porters' guild, to take them to be slain before the gate of the royal palace. My house was located about 150 metres from this gate, under the very walls of the Palace, and I had followed all these events from there. Through the carefully closed windows of the gate I even saw some ruffians armed with enormous, rusty cutlasses go by under my nose. The armories had been pillaged and everybody had turned soldier! We slept with one eye open: in this section especially, for the least incident might lead to our discovery. One evening I was just falling asleep when I was suddenly awakened by a violent knocking at the gate. I believed my last hour had come. I arose and went into the court-yard. My servant was walking up and down quietly telling his beads! Some children, chasing a dog with stones had accidentally hit the gate. That was all!

But we were not always so tranquil! Among the so-called "suspects"—everybody then was more or less suspected—a Christian was discovered. The rosary upon him was recognized. That set our little flock in turmoil! At my house everyone was in terror! My servant, when bringing my food, told me that

if only I could get away from the city I would be safe, but I told him I would be arrested before I had taken a hundred steps ! He felt it was true and burst into tears. I leave you to guess, whether my food went down easily ! But as always, God took care of us !



WHITE HATS AND BLACK HATS

The Regent, again in control of the State, was triumphant. His enemy the queen was dead. According to custom, in her honor a period of national mourning was decreed. White shoes and hats replaced the customary black. Poor devils, they simply pasted a sheet of paper over the black hat and the rite was observed ! There remained the diplomatic difficulties. On the 20th. of August the Japanese returned in force ; they were received at the Palace. China, as over-lord, could not be indifferent : a general and considerable troops came about the same time to camp outside the South Gate and there were negotiations. Between-times the Chinese general, as protector, made a visit to the Regent in the Palace.

The next morning the visit was returned by the Regent. Scarcely had he arrived when the general had him surrounded, mounted him upon a horse and sent him to a war vessel at Nam-Yang a little south of Chemulpo. He was taken to Paotingfu, where he remained a prisoner several years. The Chinese without doubt thought he was the author of all the trouble. It was the 26th. of August. On the morning of the 27th. it was rumored that the Queen was not dead, but was still living. The white hats disappeared and black ones took their place. The Queen had prudently kept herself concealed at a two-days' journey from Seoul at *Changho-won* where she had been taken secretly and on the 12th. of September she re-entered the Palace in triumph. She was the lady who fell, that time permanently, under the stroke of the Japanese conspirators on the 8th. of October, 1895.

After these events my life took up its ordinary course. It was fairly confined. For the sake of prudence it was necessary for even the Christians to ignore our dwelling, even should chance reveal it to them, for it was forbidden them to frequent it and the orders were obeyed. Only the catechists kept us in touch with the little band. If it was necessary to administer the sacraments, on the previous evening and after night-fall I would go to the Christian home chosen for a meeting-place ; the next morning I heard confessions and the morning following, having celebrated Mass before daylight, I reached another meeting place or regained my home. As for the sick, I always visited them after night-fall. If it were necessary to pass through the city gates, closed from 8 p. m. to 1 a. m., I awaited the opening of the gate in the morning, saw the sick and regained my home before daylight. Later on I was able to go out even in the day-time when it was necessary.



BACK TO PARIS AND RETURN TO KOREA

In 1885 I was recalled to our Seminary at Paris. At this epoch, Korea was beginning to open up, but we were still in Catacombs, as it were ! I had to reach Nagasaki by a German steamer, in my Korean costume, as I had no other. There a change took place : when the brave Korean who had helped me saw himself obliged to cut my long hair he began to weep warm tears and I could not not restrain my tears also. You will understand. It was supposedly a last farewell to a beloved country and to Christians for whom I had labored and suffered a little !

The Superintendent, Father Blanc, consecrated Bishop, in 1883, died in 1890. I was unexpectedly called to succeed him and thus I found again the Korea that I had lost ! But I found it largely open and upon my return in February, 1891, an immense crowd of Christians came to the river to meet me and escorted me to the new residence. The Bishop's

House alone had been built. Since then I have had the comfort of seeing the Cathedral built as well as a second church outside the walls, a Seminary, a number of churches and chapels in the country, orphanages, schools, &c.



CONTACTS WITH THE ROYAL FAMILY

Several times I have had the the honor of visiting the former rulers. The first time that I had an audience, Queen Min (later assassinated) was still living. Korean custom did not permit her to be present at the audience, but feminine curiosity still less permitted her to be entirely absent! While I was conversing with the King, standing face to face with him, I saw the blue dress of the Queen through the cracks in the partition which separated her from the King. Having doubtless at the moment lost something of what I was saying, I distinctly heard her demand of her attendants:- "What did he say?"

The King was pleased to have me relate in detail the infinite precautions formerly taken to enter the country and to remain hidden. He laughed heartily when he heard the story. When I called to mind my adventures in the revolution of 1882, I felt there was a movement of intense interest behind the partition. When the almost inevitable mention of the martyrs was made the King said earnestly:- "As for that it was not my doing!" And in truth it was his father the Regent who was responsible! This same terrible Regent sent me one day some small gifts and the word that he regretted what he had done against the Christians and against us and that he felt he had been mistaken!



THE BAPTISM OF THE REGENT'S WIFE

Without any doubt the Catholic Faith had entered his home. The occasion was perhaps as follows:-The nurse of the child who, by adoption, was to mount the throne in 1864 was found to be an earnest Christian named Yi Cecille. When she told her beads the

future little king loved to take them from her hands to play with them.

However that may be, in 1866, some weeks before his martyrdom, Monsignor Berneux was asked by the wife of the Regent, mother of the king, to celebrate some masses for the prosperity of the realm. At the very time that her husband was causing our heads to fall, and those of thousands of Christians, she was already studying her catechism secretly, preparing for baptism.

For a long time a Christian at heart, upon my return to Korea as Bishop, she asked me to baptize her. It was impossible to satisfy her since, in spite of her great age, she had kept control of the family house-keeping and so was considered responsible for preparing the superstitious sacrifices.

In the spring of 1896, under the excuse of her extreme old age, she put upon her daughters-in-law the responsibility of being mistresses of the household. She was in truth jubilant! She renewed her request to be baptized in secret. It was the 11th. of October, 1896. The place chosen was the very modest home of one of her Christian servants, Yi Marie, outside the Palace, but in that neighborhood.

I arrived first, after night-fall. Soon after the Princess arrived, riding in a chair like those used by the Palace women. The chair coolies did not know her and had no suspicions. I concealed myself behind the door—the house only had the one room—and when the Princess left the chair she was received as one would welcome an aged parent. One palace woman, an unbeliever, accompanied her on foot. When the door was closed the bows became lower and more respectful. Then took place the presentation. Clothed very simply and with still more simple manners, the Princess had rather poor vision, but her hearing was very acute and her mind very clear. We had many things to talk about but it was necessary to come quickly to a consideration of serious things. I examined her as to the prayers, which she recited as a

person does who has used them for a long time, and as to her knowledge of Christian doctrine, which she knew very well. She had been properly prepared. I baptized her with as much solemnity as circumstances and place permitted; a Christian, the daughter of the king's nurse, Won Suzanne, serving as god-mother. During the ceremony we could hear the chair coolies in the court wrangling among themselves; they had had a little too much to drink! Only the slight frame of the door and a thin sheet of paper separated us from them!

When I poured the water of baptism upon the head of the Princess Marie, I saw a thing I have seen a thousand times, her face light up with an expression of inexpressible joy. I next administered to her the rite of Confirmation and this time it was her Christian servant who acted as god-mother. We could delay no longer with safety. I took leave of the Princess, concealed myself behind the door, and the chair was brought to take the visitor back to the Palace. When she had gone I too went home. The next morning the Princess sent some-one to thank me and to say that her return had been without accident and also to ask to be relieved of fasting since she was not free to observe it.

A year later, on the 5th. of September, 1897, the Princess Marie asked me to come to see her, to hear her confession and if possible to bring the communion. This time it was decided that I should visit her in the Palace. I left by chair about 9 o'clock in the evening, carrying the Holy Sacrament concealed on my breast! They bade me enter by a side gate and go down to the room of the Christian servant. After the chair had gone they led me through several courtways to the apartments of one of the Palace women who was in the secret. While going I almost ran into the night-watchman. Such rounds are made every night in the enclosure of the Palace walls, less, it seems, to catch thieves than to warn all that watch is being kept. The watchmen are armed with sticks on which are loose rings and each time the stick touches the ground

it makes a terrific uproar! I was hidden in a near-by shelter and, when the watch had passed, went on my way. It seemed pleasant to me to be doing something secret in the very Palace of the Regent—this time rather for his sake, because of whom I had been in hiding so often on my own account!

An aged Palace woman received me. I found she was the same who had assisted at the baptism. I placed the holy sacrament upon the little table already prepared, lighted a candle and waited for the Princess. About 11:30 p. m. I heard a noise in the neighboring room and arose. It was the king's mother who, taking advantage of the fact that all her attendants were asleep, had had a slave bring her on his back to the apartments where I was waiting.

After greetings and some words of conversation, the Princess asked to confess. I heard her and that finished, the Acts, before Communion, were read aloud. It was after midnight when I put on my 'rochet' and stole and took the Holy Sacrament to administer. I see again, opposite the Princess Marie, kneeling to commune, the two unbelieving Palace women with the Christian servant between them, all prostrate and as in ecstasy! Such was the first communion of the mother of the king, 80 years of age, in the first moments of September 6th., 1897. It was to be her last communion, also!

I interrupted her thanks in order to take leave and withdrew. I never saw her again.



DEATH OF THE PRINCESS

Falling sick toward the end of the year she made use of the opportunity, furnished by her being better several days, to ask me to pray for her and to make the attempt if possible to influence the old Regent, also very sick, with the hope of saving his soul. Then, before I had heard she was worse, I was told on the morning of January 9th., 1898, that she had died the night before.

In her last moments it had been impossible

for me to reach her. She knew this and was resigned to it.

She had simply made an agreement with the Christian servant that she remain with her to the last, suggesting some good thoughts to her by the use of words, ambiguous, but agreed on before. This was done.

I conceived it my duty to ask an audience of the King-Emperor (since October 12, 1897, he was so called) in order to offer my condolences and to tell him myself that his mother had died a Catholic. An indiscretion had already apprised him of the fact and fearing he might have to hear such a statement before his Court, he made the excuse that he was too busy at the first of the year and would have me call later.

I made a similar attempt with the Regent in the hope of carrying out the wishes of the deceased. He thanked me effusively for my at-

tempt, but answered that as he was at the time on bad terms with his son, the Emperor, such a visit by me would at this time (of great political turmoil) probably injure us both. Perhaps in his mind also this was only an excuse!

Obliged by the state of my health to go to spend two months at Shanghai, it was there that I was told of the death of the Regent on February 22 of the same year—1898.

State funerals were conducted at the same time for the Prince Regent and his wife, Princess Marie, but the funerals were entirely heathen. Besides the general services of Holy Church, Princess Marie had after her death only the modest lot of the poor: some masses requested for her by her Christian servants!

(Signed) G. MUTEL,

Vicaire Apostolique de Séoul,
Archevêque de Ratiaria.

The First Protestant Missionary to Korea

BY REV. J. S. RYANG, KOREAN METHODIST CHURCH

NOTE:—With apologies to Dr. Ryang for certain changes in his article and the title in the June number of the "Korea Mission Field", we herewith reprint it as originally received. EDITORIAL BOARD.



IT HAS BEEN planned that on June 24th of this year all the Methodist Churches and Institutions in Korea and Manchuria shall celebrate the Fiftieth Anniversary of the arrival of Rev. R. S. Maclay, D. D. and his wife to Korea. Taking this opportunity we desire to express our gratitude to God for the wonderful service rendered to the Korean people by the Methodist Missions during the last half-century. It was the Methodist Mission which established the first school for girls, the first college for women, the first school for boys, ordained the first Korean pastors, and produced the first Korean woman M. D. and the

first Korean woman Ph. D.

Dr. Maclay was then Superintendent of the Japan Mission of the Methodist Episcopal Church and came to Korea with the instruction "to prospect the land and locate the mission." Dr. and Mrs. Maclay left Yokohama on June 8th, 1884, reached Chemulpo on June 23rd and landed the next morning. They were the first missionaries officially appointed by any Protestant Church to reach Korea. They arrived three months prior to the coming of Dr. H. N. Allen, "Physician to the Legation," who rendered skillful medical service at the time of the political disturbances which took place in Seoul on December 4th, 1884.

Dr. and Mrs. Maclay stayed in Seoul only sixteen days, having arrived on June 24th and leaving on July 10th. During that time they paved the way in a peculiar manner for the resident missionaries who have followed them. Before coming to Korea they formed a friendship with Hon. Kim Ok Kyun, who visited Japan for the purpose of studying the conditions of that country. Mr. Kim was the leader of the "Reform Party" and also one of the high officials in the Foreign Department of the Korean Government. Through the good offices of Hon. Kim Ok Kyun and of General Lucius Foote, at that time the U. S. Minister to Korea, Dr. Maclay secured official permission from His Majesty the King to do school and hospital work in Korea. Dr. Maclay was the first missionary from any Christian Church to obtain such a permission. His own account of the occasion is as follows :

"We reached our destination safely, June 23rd, and landed next morning at Chemulpo ; called on the Japanese Consul, Mr. T. Kogayashi, who very kindly assisted in arranging for the ride in chairs (25 miles) to Seoul, the capital of Korea. We reached Seoul at 6 o'clock p. m. the same day, and were most cordially received by General Foote, U. S. Minister, and his excellent lady. The following day we took possession of the premises adjoining the U. S. Legation which Minister Foote had prepared for our occupancy during the time we remained in the capital. As soon as possible I called on Mr. Aston, the English Consul-General, the Japanese Charge d'Affaires, and also at the office of Mr. Mollendorff, Chief of Foreign Customs and Vice-President of the Foreign Department, but did not meet him. To my surprise I discovered my interpreter was connected with the anti-progressive party. I was told further, that inasmuch as I was the first Christian missionary to enter Seoul openly (a few Roman Catholics had entered secretly)

it would be necessary for me to proceed with great caution in making known the object of my visit. Fortunately, Mrs. Maclay and myself had previously formed a pleasant acquaintance with Mr. Kim Ok Kyun while he was in Japan for a short visit, and that gentleman was now a member of the Foreign Department in the Korean Government. I forwarded to him, June 30th, a letter stating my desire to commence Christian work in Korea and requested him to lay the subject before the King, at his earliest convenience. July 3rd I called on Mr. Kim and he announced to me that the King had carefully considered the letter, and in accordance with my request had granted me permission to conduct hospital and school work in Korea. The afternoon of the same day Mr. Kim called officially to express his pleasure in prospect of our coming to Korea."

The following is part of a report made by General Foote, the American Minister, to Mr. Frelinghuysen, the Secretary of State. It is dated September 1, 1884:—

"In July last the Rev. R. S. Maclay, D. D., a Protestant missionary stationed many years in the East, visited Corea, with the view, if possible, of establishing a mission school and hospital. During his stay at Seoul he was a guest at this Legation, and the object of his visit was freely discussed. There seemed to be no serious objection, and since his departure I have received the assurance of His Majesty that not only will no obstacle be thrown in the way, but the establishment of a mission school and hospital at Seoul will be tacitly encouraged."

In February, 1885, Dr. Maclay was appointed by Bishop Fowler as Superintendent of the Korea Mission and he presided over the first Mission Meeting on March 5, 1885, which took place in his own house at Aoyama, Tokyo, Japan. Dr. Maclay was the First Protestant Missionary to Korea.

The First Protestant Missionaries to Korea



SINCE THERE ARE to be a number of Fiftieth Anniversary celebrations of the beginning of the present Protestant missionary movement in Korea, the readers of the "*Korea Mission Field*" will welcome a brief statement as to what these "beginnings" were. The glory and success of preaching the Gospel in Korea has been sufficient, without being over zealous as to who was "first." There were many "firsts" as the following will show. Back of the present Protestant movement was a hundred years of Catholic missions as well as several attempts of the Protestants to preach the Gospel not only in Korea but to Koreans in Manchuria and Japan.

The first Protestant missionary to Korea was the Rev. Carl Gutzlaff, M. D., missionary of the Netherlands Missionary Society, who arrived on a British Vessel, the S. S. "Lord Amherst", off the west coast of Korea, near Sorai Beach, at 10:00 a. m., July 17, 1832. During a month's stay Gutzlaff distributed many copies of the Scriptures in the Chinese language, and attempted to send a copy to the King. The one hundredth anniversary of Dr. Gutzlaff's arrival in Korea was celebrated at Sorai Beach on Sunday, July 17, 1932; Dr. H. H. Underwood was the speaker on that occasion.

The second Protestant missionary to Korea was the Rev. Robert J. Thomas of Wales. With copies of the Scriptures and funds furnished by Mr. A. Williamson, of the National Bible Society of Scotland, Mr. Thomas came from Chefoo, China, to the Whanghai province on the west coast of Korea in September, 1865, and remained till December, returning overland to Peking, where he arrived in January, 1866. In August of 1866, he returned to Korea as an agent of the London Missionary Society on the S. S. "General Sherman," and was killed on an island in the Taitong river below Pyengyang. The present Thomas Memorial Church, on the bank opposite, was dedicated to his memory by the General Assem-

bly of the Korean Presbyterian Church on September 14, 1933.

The third Protestant missionary to the Korean people was the Rev. John Ross and his co-workers, McIntyre, Webster, and others, who preached to the Koreans in Manchuria as early as 1873; baptized some of them as early as 1876; published in Eunmun the Gospel of Luke in 1882 and the whole New Testament in 1887; they sent Soh Sang Yun and other colporteurs to Korea who were supported by the British & Foreign Bible Society, and were preaching the Gospel in Euju, Sorai, and Seoul before Drs. Maclay, Allen, and others arrived in the country.

The order of sequence of other Protestant missionaries to Korea was as follows: During the winter of 1882-83, Rev. A. Oltmans, missionary of the Reformed Church in Japan, gave an address on Korea before the students of the New Brunswick Theological Seminary, New Jersey. Mr. H. G. Underwood, upon hearing the address, set to work to get one of his fellow students to go to Korea. Failing in this, he volunteered for Korea himself, was appointed July 28, 1884, arrived in Korea on April 6, 1885, and administered the first adult baptism on July 11, 1886.

Before Mr. Underwood, however, Dr. and Mrs. John W. Heron were appointed by the Presbyterian Board to Korea in April, 1884, though they did not arrive until June 21, 1885, along with Rev. Mr. and Mrs. H. G. Appenzeller of the M. E. Mission, who had come with Mr. Underwood in April before, but were obliged to return to Japan. A sum of six thousand dollars for the support of the Korea Mission was offered by Mr. David McWilliams to the Presbyterian Board in February, 1884, and was paid on May 1st of that year.

In September, 1883, Dr. John F. Goucher, of the Methodist Episcopal Church, met the members of the Korean embassy en route from San Francisco to Washington, D. C. On Nov. 6, 1883, Dr. Goucher wrote a letter to Bishop Wiley, offering \$2,000 for Korea. On Jan. 31,

1884, he wrote to the Rev. R. S. Maclay of the M. E. Mission in Japan, to go to Korea and investigate conditions. Whereupon Dr. and Mrs. Maclay came to Korea in June, 1884, at which time the permission of the Korean government was secured to undertake medical and educational work. Upon receiving a favorable report from Dr. Maclay, Dr. Goucher was instrumental in having his gift for Korea increased to \$5,000, and in February, 1885, Dr. Maclay was appointed Superintendent of the Korea Methodist Mission, the first missionaries of which were Mr. and Mrs. Appenzeller who arrived in April and June, 1885, as has been stated.

As is well known, the first resident Protestant missionaries in Korea were Dr. and Mrs. H. N. Allen. Dr. Allen arrived on Sept. 20, 1884, having received his appointment to Korea from the Presbyterian Board by cable on July 22, 1884, in Shanghai, where he and Mrs. Allen had arrived as missionaries to China on Oct. 11, 1883. Dr. Allen came to Korea as the physician to the American Legation; having returned to Shanghai in the fall, he and Mrs. Allen and their young son, arrived in Seoul on Oct. 26, 1884. Dr. Allen's great opportunity to open medical work in Korea, came, not as a result of the government's promise to Dr. Maclay, but because of the opportunity he had to save the life of a Korean prince, Min Yong Ik, whose assassination was attempted in the emute of Dec. 4, 1884.

It is not necessary for any Mission or Church to claim to be "first" in order to have all the credit and glory due them for the great privilege of having a part in the beginnings of Protestant missionary work in this land. In the Fiftieth Anniversary celebrations we can all rejoice together in having had a share in so glorious an undertaking.

MISSION HISTORY COMMITTEE, CHOSEN
MISSION, PRESBYTERIAN CHURCH, U. S. A.

HARRY A. RHODES,
E. WADE KOONS,
ROSCOE C. COEN.

Two Portraits Considered

ROBERT GRIERSON, M. D.



HE DIED TODAY. Born and trained in our church, graduated from our mission school, of a family first to be saved in the early days. Her father working as a coolie on the first mission house was won by the Christian carpenters. Taught to plaster the walls when no professional was procurable, he made that his profession for thirty-four years.

After graduation from the girls' school she took kindergarten training. Then, alas, the white plague took her. Never did parents more faithfully give themselves without stint to the saving of a child. They contrived an open-air room in their house, where, for a year or so, they bathed her in sunshine and fresh air. She recovered, and was married to one of our orchestra members. He probably contracted the disease from her, and died two years ago. She married again, and not long afterwards her lung complaint again became active in a virulent form.

This time we admitted her to the hospital. God had so blessed our treatment of tubercular cases that we hoped even to be able to revive her curative forces and combat the disease. Han Sin Hai had been even a more desperate case than this, and she had been completely, miraculously, cured.

We were holding her without much improvement, yet also without much progress of her disease, and so kept her alive for the most part of a year. Then financial considerations had to be faced. The cuts on our budget had reduced our resources so much that charity work had to be done with discretion if overwhelming debt were to be avoided. When their bill reached proportions beyond their ability to pay that embarrassed our treasurer, they had to be asked to leave, and she lived in a hut which they erected on a hill near the hospital, until winter drove them to their home.

Today she died. But that is not the worst.

Her parents blame the hospital for not continuing her treatment. Their faith is wavering, their church attendance ceasing. The Church in Canada will share with us the regret that this life might possibly have been saved, if we had had a margin of charity fund so as to continue the old policy of turning none away.

Twelve years ago a youth came to the hospital, along with his mother to nurse him, a piece of human wreckage. In course of time we removed eight of his ribs, a few at a time as their decay made itself apparent. Each time a rib was removed seemed the end of life for him. My Korean colleague of that time constantly advised the giving up of the case; indeed, once during my absence, he actually sent him away. His mother daily went out and earned money as she could for their good. At last, after more than a year of treatment, he was well enough to leave the hospital and open a little shop. He attended church, became a church member, and afterwards a deacon.

Ten years ago, the stalwart doctor who had declared him incurable was taken suddenly ill while on a vacation, and died in the Mission hospital in Taiku. But this man, though his chest was hollow and misshapen, lived on, full of vigour, until at last he became school-teacher and preacher in a near-by village. For a year he worked faithfully and built up a new group, became engaged to be married, and was waiting his wedding day.

A severe attack of influenza found him lying ill on the day set for the wedding. It was postponed. His recovery was slow. It soon appeared that his poor left lung, ill-fitting in his poor mis-shapen chest, was badly infected with tuberculosis. All through the winter of 1932-33, we treated him in his own little home, doors wide open, our prayers and visits cheering him on. In the spring he sold the little house in order to buy food, and entered the hospital as a charity patient. In spite of a large cavity in his left lung, he held his own. Then he gradually improved, and in the autumn was discharged. He returned to the little town as a volunteer worker, preaching continually. We thank you who have enabled us to use this devoted life in the service of his God.

Notes and Personals

Northern Presbyterian Mission

Left on Furlough

Rev. & Mrs. E. M. Mowry & children, Pyengyang.
Rev. & Mrs. C. S. Hoffman & children, Syenchun.
Dr. & Mrs. D. B. Avison & children, Seoul.
Mr. & Mrs. E. L. Campbell & children, Syenchun.
Miss Katherine Wambold, Seoul.
Mrs. W. M. Baird, Senior, & daughter, Pyengyang.
Miss E. M. Lawrence, Seoul.
Miss D. F. Hendrix (special short leave), Andong.
Miss L. B. Hayes, Pyengyang.

Marriage

Rev. Ruben Pieters, son of Rev. A. A. Pieters, to Miss Mary Shelton, in Hudson, Ohio, on May 20th. Mr. Pieters is second minister at Westminster Presbyterian Church, Dayton, Ohio.

M. E. Church, South, Mission

Left on Furlough

Rev. & Mrs. V. R. Turner, of Songdo.
Rev. & Mrs. E. Emmerich, of Songdo.

United Church of Canada Mission

Left on Furlough

Dr. and Mrs. R. Grierson & children, Sungjin.

Marriage

Rev. Chester R. Sutherland, of Hamheung to Miss Helen J. McMillan, of Lungchingsun, on June 28th, at Hoiryung.

Southern Presbyterian Mission

Left for Short Furlough

Dr. & Mrs. W. M. Clark, C. L. S., Seoul. Miss Janie Clark accompanied them to enter college in U. S. A.

Marriage

Rev. D. J. Cumming, of Mokpo, to Miss Shannon Preston, daughter of Dr. & Mrs. J. F. Preston, of Syenchun, on May 19 in Florida.

Death

We much regret to record the death of Miss E. J. Shepping, R. N., on June 25th at Kwangju.

Miss Ruth H. Fisher, of Seoul Foreign School returned to U. S. A. and will be married in July to Mr. Erwin Wills at Clarksville, Iowa.

Mrs. H. W. Davidson, of Seoul, and her son Gordon, left for England in June, where he will continue his education. Mrs. Davidson hopes to return in December.

Miss Ida B. Tate, of the Oriental Missionary Society, Seoul, left for England on furlough in June.

We are happy to learn that Rev. A. E. Armstrong, D.D., of the Board of Missions, United Church of Canada, is expecting to visit Korea this summer. He plans to reach Seoul the middle of August and remain in Korea until about September 25th. Dr. Armstrong has made many friends on his former visits and will receive a warm welcome in this land.